THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
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THE CONSCIENCE OF MANKIND

STALIN not only ruled Russia, but by implication, threat and terror, partly ruled the world. The foreign policies of all the great powers had to be adjusted to his moods and ambitions. N.A.T.O. was created in reply to his threats. America entered Europe to save Europe from any particular whim of the dictator, a whim no doubt which would have had the support of Bulganin, Krushchev and Malenkov. Stalin kept the world living on the edge of war. A man who, as is now confessed, sent untold numbers of his own countrymen to death, and would, if it had been possible, have sent whole nationalities to Siberia, would not have minded a world war in the old style. But the hydrogen bomb altered the old style. It is not even certain yet whether the experimental explosions have not had some genetical effect upon the human race. In war the hydrogen bomb could easily finish off the human race as it has existed up to now. That was the situation the half-mad dictator was playing with at his death. The fate of the human race was in his hands. Even those who kept him as a dictator must have been in half-terror at the prospect. No wonder policy changed at the death of Stalin, and some of the values of normal civilization began to appear.

The Answer Not Difficult

Why was he allowed to be the kind of dictator he was? The answer is not particularly difficult. It is hard for men acting under and for a dictator to combine against him. The very fact that they are there at all supposes the acceptance of a situation which does not frighten them until it gets out of hand; and when it gets out of hand who is to lead? Who is to trust who in a conspiracy where any number of leaks may occur; and who is to form the alternative government to take the place of the dictator before the dictator is out of the way? Dictatorship rots; it destroys sooner or later everything around it; there is not the slightest difference between the modern dictatorships and the past, save the wider range, in great nations, for destruction. And the structure of the past dictatorships is there for all to see, from Nero to Louis XIVth. “All power corrupts, absolute power absolutely”. No generalization about history is nearer to the truth than that.

The Contrast

The German generals of the Hitler regime have now left on record their estimation of the dictator they served. With various shades of emphasis most of them apparently have called him a criminal and knew him to be such when they were serving him. Their records sound quite honest. Contrasted with the man they served they were honest men. Why did they serve him? It is, for such men, easy to be wise after the event, but during the event they thought they were doing their best within given circumstances. It is an old story; the best, or rather the half or quarter best, serving the definitely evil, just because they are hoping that the evil will somehow vanish without untoward prodding from them. Only the saints, or men gifted with the power to stand alone, can revolt against all the pressure of the usually accepted. And the admittedly honest men who out of various motives were forced to serve Hitler were not saints—neither were the men who saw Stalin in action, acted for him, and now hold the power, apparently modified, which he once held. But that, in rather dubious fashion, they can begin to tell their own people what Stalin really was like shows that there is a contrast between them and their dictator.

A Myth Destroyed

It is probable that nothing now can prevent the destruction of the monolithic power of Communism directed from Moscow. History marches on. A myth has been destroyed, that of the benevolent, far-seeing father of mankind. He turns out to be a horror, and the small nations which the myth dominated, and the Communist parties outside Russia — all under the pressure of a civilization very different from Communist — are likely with increasing demands and restlessness to go their own way. A secular religion has partially been destroyed; the conscience of mankind is partly freeing itself once again from the dominance of forces which could destroy it. After all, Stalin and all his ways have been condemned by men who lived in his ways. That at least is a tribute to the power of the moral order which real religion declares to be present in the world. The plain fact is that evil when it tries to destroy the good is never victorious — no matter how persistent evil is in the affairs of men.

The vital problem for mankind is how to put all leadership under compulsion to moral power. That means that somehow that power has to strike at the hearts of individual men in such a way that no one man will be able to lord it as a god—and consequently as a devil—over his fellow men. Can moral power exist without all the interior insights of a worshipping religion? And what is the nature of that religion in the contemporary world? On the answers to these two questions may depend the future of mankind.

WHY DO WE WORSHIP?

(From the Ullet Road, Liverpool, Calendar.)

HOW do we regard the Service of Worship which is the core of our church life and the main reason our forefathers had in building this magnificent House of God? Could we give a clear answer, satisfying to ourselves, if we were asked "What is the purpose of worship to you?" The short answer could be that the purpose of worship is to worship God. But that might be but a formal answer which evaded the real meaning of the question, which is to define what the service of worship means to us in our own experience.

Dr. Frederick May Eliot gave us a more meaningful answer when he said "The purpose of worship is to fortify our souls and replenish our inner resources". This is also a summary answer but it is one which enables us, if we accept it as true in our own experience, to apply a broad test as to the value of our services of worship week by week: "The test of worship is the degree to which it actually serves the needs of those who share it."

Most of us would readily admit that we spend most of our time in the forecourt of the temple of worship. We enter the Outer Gate and perhaps move into the Inner Court but only rarely find ourselves at the Altar of Incense in the presence of the Living God. And yet that is the goal of worship, that is our business in the House of God when we come to worship. Perhaps we should think more about the purpose of our worship. We should demand of it that it should give us this experience and, if we have come with seeking minds and expectant hearts and it fails to satisfy our minds, we should seek to make it more creative.

One thing is certain, we shall miss the many splendoured thing if we regard a Service of Worship as consisting in a certain form of words to be repeated or followed just because they are the accepted tradition at our Church.

The pattern of services and some of the words which we use regularly are unique. Their use, as also the use of other material, is justified by the help it gives us "to fortify our souls and replenish our inner resources".

A further question could be asked which casts some light on the regularity with which we answer the call to worship week by week. Is that call a compelling call? If not, is it because we are insensitive to the needs of our own soul's health and happiness or because we have ceased to expect a great creative experience from our participation in worship? Somehow we have got out of the frame of mind which waits patiently and expectantly upon the Lord.

A Service of Worship is a spiritually creative act or it is nothing to draw us from our beds and from our homes.

If together, Sunday by Sunday, we give ourselves to this act of creative worship and we all realize what it is that we are doing, we shall not be willingly absent.

"What though for him who filleth heaven and earth, there can be no dwelling made with hands;

What though his way is too deep, and his knowledge too wonderful for us, and before him we are as children that cannot speak;

Yet touched by the altar's living glow we learn as an infant to lisp his name,

And try the wings that beat for his refuge, and flee as a bird to the mountain."

Holy the custom that, week by week, calls men together in brotherhoods to remember God; to face their ideals; to thank, to confess, to forgive, to quicken the spirit of service. Through this quiet hour breathes the worship of ages, the prayers of forgotten generations, the cathedral music of history. Earnestly let us search ourselves in what spirit we come, to bring with us only the lowly and childlike heart, open to God, and gentle to all things, except the sins we have to confess. Three unseen guests attend, Faith, Hope and Love. Let our hearts prepare them places. On every face, as here we meet, be light of friendly welcome. Then, in the silence sitting, let each one to his own soul listen—until the song within breaks forth, "Holy, holy, Holy".

Holy and peaceful the Day, and the soul seeks rest:
To the hills of the spirit we go.
Who humbly seeks shall there find rest.

COMMENT

Forgeries Again

ONCE again, I see, art forgers are in the news with the upholding of sentences of imprisonment imposed by a Lübeck (German) court, against two forgers of medieval wall paintings. These frescoes were reported to have been discovered and restored in an old church at Lübeck, and were considered to be splendid examples of Gothic art. Experts agreed at the time that a find of the highest significance had been made, and learned treatises and guide books had been published before it was realized that the two men concerned were making the pictures they were claiming to have discovered.

These people had for years been forging "old master" pictures, complete with signatures. All of which prompts the thought, first, that many of our art judgments are matters of snobbery, and second, that experts are very fallible. In these times of revived and growing interest in art, surely there ought to be an honourable and lucrative opening for these men and others like them in producing replicas of old paintings for the art galleries of cities and towns that can never hope to have the originals.

We talk of the educative influence of art galleries, but surely this can be just as effective when pictures shown are so much like the original that learned experts are duped. Talking about "old masters," did you ever hear the story of the visitor who was being shown over one of our great houses by the housekeeper. He didn't know much about pictures himself, but, pausing before a gloomy portrait, he asked, "Is this picture an old master?" "No, Sir," was the answer, "it's an old missus."

Lead Us Not Into Temptation

The other Sunday at the request of one of our chapel members I preached on these words, which have often caused trouble to Unitarians, because they seem to suggest that God sometimes tempts man, in contradiction to the well-known passage in the Epistle of St. James. Dr. Drummond thought he had got over the difficulty by distinguishing between the outer circumstances of the temptation and the inner state of mind, temptation being the relationship between the two. It is the former element that is concerned in this petition.

His argument is unconvincing, for it was the belief of Jesus that God knows what temptation each man can stand, and if God alters the circumstances so that a man will still fall, he seems to be the tempter. It seems as though the words can be explained only on the assumption that Jesus is thinking of the coming of the Messiah, which is shown in Matthew's Gospel and in the Book of Revelation would be accompanied by terrible trials for his followers. Satan was to be loosed after being confined in the abyss for 1,000 years, after which he was to be set free to wreak havoc among the elect.

From one point of view these trials and persecutions would be temptations to apostasy, but in the eyes of the people of the time that would not be the most important aspect. First and foremost they would be means of testing who was worthy of entry into the Kingdom, it was God's way of choosing the citizens of the City of God. Hence the real context of the passage: "Bring us not into temptation, but deliver us from the evil *One*." Here we have natural human shrinking from the terrors to come, and a petition to be saved from final destruction. Jesus has not been wrongly reported, but here there is a passage that "dates". These trials, then, are not temptations, but are like the trials of an athletic contest held in order to decide who shall wear the crown of victory. We would say that the temptation is still there, but it was the other element—the test and the choice—that would be in the mind of Jesus and his disciples.

Liturgical Use of Lord's Prayer

I must confess that the clause—" Lead us not into temptation," has given me little trouble. No doubt, that is my fault, for I have accepted it, without thinking, as meaning simply: " Help us in temptation "; and when I repeat the words that is what I have in mind. It may be that my attitude is, strictly speaking, a wrong one, and I should actively rebel against the liturgical use of a prayer whose words are not altogether acceptable. But it seems to me that that is an inevitable risk in the use of a liturgical prayer, there can easily be something in it with which, from a strictly literal standpoint, someone dissents. At the same time, we may remember that a liturgy, unlike a confession of faith, is not a challenge; and it is enough if in spirit and on the whole it represents our personal faith.

The only alternative kind of corporate worship, apart from silent contemplation, is where the worshippers are left to the unfettered wondering of the minister's mind. Here there are still greater objections. In a liturgy we follow rather the timeless worship of the ages; in the " open service " we are apt to be at the mercy of the theological and personal idiosyncrasies of one man. Hence it is that in the Lord's Prayer I am, for the sake of unity of worship with the universal church, seen and unseen, justified in following the spirit rather than the letter. Some day, perhaps, we shall conclude that Jesus meant to give what we call " the Lord's Prayer " simply as a type, and not as something to be repeated at every meeting for worship. In the meantime it is a disturbing element in our devotions, if one of our number in order to put us on the right track, repeats with emphasis the right translation, as one dear old scholarly leader in an overseas church, long since departed, used invariably to do.

The Sticks Without Fire

Not long ago, a big-game hunter in Central Africa, passing through a wooded territory with his caravan, was surprised to see fairly frequently little piles of sticks neatly arranged, as though someone had been preparing fires to cook food or to scare away wild animals at night. He asked the guide why the natives had built so many fires, and then had neglected to use them. " The natives didn't build those fires, boss, it was the monkeys." And so we have the somewhat comical picture in our minds of the hopeful monkey family sitting around their little heap of sticks, prepared in just the same way that that clever animal, man, prepares his fire; they are waiting—in vain—until the fire bursts forth that will dispel the chill that even in tropic lands affects the hours of night. We can smile at the frustrated hopes of the monkey tribe, but are we human beings always visibly wiser? We contrive wonderful plans for our own lives and for human society; and then we sit down wondering when the miracle will take place; but in vain, for the shortcoming in ourselves is that we do not of ourselves possess the power to kindle the fire that will give life to our dreams and substance to our hopes.

Commentator.

London: Highgate: At the recent Annual Meeting of the Highgate Church, Mr. James S. S. Cooper resigned the office of Secretary which he has held for the past forty-six years. He succeeded " temporarily " his father, who had been secretary for 16 years, so that for 62 years of the Church's 71 years of life, a Cooper has filled this office.

Mr. Cooper's interest in things Unitarian has not been limited to his own Church. He is a member of the Council of The General Assembly, and also of The London District Provincial Assembly, of which he was President 1953/5. He is the Treasurer of The Sunday School Association and a trustee of Essex Hall.

In recognition of his long period of service Mr. Cooper was presented with a cheque, subscribed for by members and friends of the congregation.

A NEW UNDERSTANDING OF ALCOHOLISM

By Dr. Ford Lewis

(Minister of the First Unitarian Church, Stockton, California, U.S.A.)

HARDLY anyone, I think, would care to deny that the church has a legitimate interest in the problem of alcoholism. Religion has always had a special concern for those in trouble, and an alcoholic who has not learned how to control his addiction is certainly in trouble.

It could be added that the church has not only had a special interest in helping people out of trouble, but that it has had a special talent for this kind of endeavour. I think this is not an extravagant statement. But the record of organized and established religion in providing help for those unable to help themselves has not been perfect, and one of our worst failures has been in the field of alcoholism. I use the word failure advisedly, for I think the churches have not made any real progress in solving this problem. And the reason for our failure has been our insistence that alcoholism is a moral issue, pure and simple.

The churches which have come out for total abstinence have been on rather shaky grounds in trying to make the Bible say one thing when it plainly says two. In treating alcoholism simply as a moral issue they have not, however, been any more poorly informed than the rest of society. This attitude has been general. We have been slow to realize that this disorder is a sickness, and have insisted that if it is a sickness, it is one brought on by the alcoholic himself.

★

We can understand that a person might get pneumonia or polio from a virus or germ through no fault of his own. Many of our ailments are beyond our control. But there is the persistent idea among us—and it is still very hard to displace—that alcoholic addiction is the alcoholic's own fault. The " rake's progress," from the time he first samples the forbidden beverage through the successive stages of conviviality, prodigality, poverty and disgrace is governed, so we like to think, by some iron law of compensation. He gets only what is coming to him.

Actually the facts have been known to science for many decades and could have been generally known if people's minds had been open to the truth. It was in 1778 that an English doctor wrote the first medical treatise on the diagnosis and treatment of the disease of alcoholism. The Connecticut Medical Society recognized alcoholism as a disease requiring special hospitals and special treatment when it presented a resolution to that effect to the State Legislature in 1830.

At the present time there is general agreement among medical scientists and practitioners that alcoholism is a medical problem, but no general agreement on a solution—or even as to the specific nature of the ailment. The *genetic theory* holds the alcoholic to be lacking either physically or psychically by birth. His inheritance is defective. The *physiopathological school* maintains that something is wrong with the alcoholic's bodily processes and physical equipment. There are several *psychological theories*. Karen Horney advances the cultural concept of basic anxiety as a reaction of helplessness in a hostile world. Harry Stack Sullivan speaks of the search for security, self-esteem and satisfaction. Adler stresses the drive for superiority.

All may be partly right, none entirely. In any case there is ample testimony from alcoholics themselves that the feelings of anxiety and inadequacy which they experience, of unacceptibility and inferiority—all produce a kind of cosmic, psychic pain. The alcoholic's threshold of tolerance in this area is low. Alcohol seems to be his only way out.

The first requirement in approaching so vexing and complex a problem from the standpoint of religion is to examine our theology. Do we have any religious convictions about alcoholism, and what are they? The answer to this is simple and direct: In a liberal and humane society every man is inherently worthy. Every man is invested with an inborn dignity and holiness because he is human. We are not willing to concede that he is in his essence and spirit even "a little lower than the angels". He partakes of divinity and is, at his best, the highest expression of divinity we know anything about.

Our second duty is to inform ourselves of the true situation of the alcoholic. Medical science to-day confirms an opinion already reached by some out of purely charitable motives, that he is the victim of something over which he may have little or no control, forces often reaching back into a defenceless childhood and infancy. He deserves our understanding and our active help, not our indifference or open antagonism. The alcoholic himself makes a profound discovery when he recognizes that he must learn to rely, as a supplement to his own efforts, not a substitute for them, on something a little beyond himself. Acting singly as individuals alert to the true situation, or acting together as organized communities, we can be a part of that "something beyond". After all, it does not seem likely that God reaches down to change the course of human affairs independent of other human beings. God may will the righteous world, but it takes human beings to put it into effect.

But a word of caution is necessary. So often the people who enlist in the war against alcohol want to embark on a moral crusade. They want to raise a banner, draw the sword and go out and slay the dragon. But the dragon cannot be slain so simply. True, it is much easier to work oneself into a lather of righteous and wrathful indignation, to denounce sin in general and ease a Puritan conscience, than it is to study a particular problem until its causes are known and a cure can be effected. But all reform must come in the end, I suspect, by the slow and unromantic process of hard work, study and application.

Whatever halting steps are being made in the direction we want to go—and there are some tangible gains—they are being made only because a few concerned and informed groups are quietly, painstakingly and persistently labouring on the problem day by day.

WHY AND WHEREFORE?

(If you have any questions on religion or questions about Unitarian history send them to the Editor. Our contributors will answer them in this column.)

Did the Feeding of the Five Thousand Really Happen?

The wonder stories of the Scriptures have in their re-telling grown far away from the actual happenings of a situation. We should never read them at the level of fact, and bewilder ourselves with asking how they could actually have taken place. In process of time they have become pictures of the qualities of the figure of whom they are told. Here in Jesus's concern for the feeding of the five thousand who had come to hear him preach, is a dramatization of "all these things shall be added unto you, but seek ye first the Kingdom". Loving neighbours minister to each other's necessities and all are filled. Indeed, many who have offered to the common good, not loaves and fishes but their little share of time and talent have often found their gifts blessed to an effectiveness beyond their understanding.

Anti-Vaccination

SIR,—I am directed by the Council of the League to send you the following copy of a resolution passed at the recent Annual Conference of the League:

"That this Conference of the National Anti-Vaccination League protests against the abuse by certain clergymen of their position as religious leaders by advocating vaccination and inoculation, which are controversial medical questions."—Yours,

London, S.W.1 *L. Loat, Secretary.*

THE INQUIRER

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NEWS REVIEW

HISTORIC WELSH UNITARIAN CHAPEL

The *Times* of Friday, June 15, had a long account of the re-opening ceremony and rededication service of the old Unitarian Chapel of Drefach Felindre, Carmarthenshire, which has been removed from its old site to the Welsh Folk Museum at St. Fagans, near Cardiff. The account referred to the ceremony as unusual and moving, mentioned the sermon by the Rev. T. Oswald Williams, "the leading historian of Welsh Unitarianism", and wrote of the "resounding unaccompanied singing of the hymns, and the prayers offered for its rededication as a perpetual holy place for Welsh pilgrims".

The following account of the chapel is taken from the brochure issued by the Welsh Folk Museum.

The chapel is Unitarian, a denomination with a long and honourable tradition in Wales and one whose fundamental tenet is a belief in tolerance and knowledge. The building which is typical of the early Welsh nonconformist chapels is a simple, severe, barn-like structure reflecting the experience of the early congregations which often met in barns, the "granaries of God". In this instance an earlier structure, possibly a barn, was adapted for the purpose and opened in 1777, when the first lease was granted. It originally had a loft but no gallery. In the early years of the 19th century the loft was removed and the present gallery built, obviously to increase accommodation without adding to the size of the building. Architecturally the building is simple, honest and straightforward, without any of the defects of the later Victorian Gothic style.

The pews were made for the chapel: it appears likely in view of the differences in detail which they show that each family must have been responsible for its own pew. The pulpit illustrates the last stage in the "three-decker" type: it is probable that the arcaded pew next to the pulpit was for the elders and the one in front of it for the deacons. The floor of the pulpit was raised when the gallery was built.

The roof is built on false crucks, i.e. upright timbers mortised into the ends of the loft beams and on to which the roof trusses were scarfed and pegged. The central truss, however, is an exception, due possibly to the insertion of the large window behind the pulpit. The tiled roof was replaced by slate in 1870, but in the re-erection here tiles have been restored. The floor is of beaten earth. The environs of the chapel have been reconstructed as far as possible and the cemetery enclosed as it was before it was extended in the 19th century. Stone seats are set against the bank in front of the building: these were used during preaching festivals. The stable, originally attached to the chapel, had long disappeared and could not therefore be reconstructed.

The chapel served the Unitarians of the parishes of Llangeler and Penboyr. Its first pastor was the Rev. David Lloyd (1724-79), who was followed by several eminent Welshmen, including the Rev. David Davis (1745-1827) of Castell-hywel, and the Rev. William Thomas, *Gwilym Marles* (1834-79). At one time the Rev. David Davies (1763-1816), Independent minister of Mynydd-bach and Swansea, and the Rev. Christmas Evans (1766-1838), the eminent Baptist preacher, were members of the church at Capel Pen-rhiw.

At different times, both an elementary and a grammar school were housed in the chapel: ink-bottles, quill-pens, and a Welsh Not were found in it when it was dismantled.

Southern Unitarian Association

The 79th Annual Meeting of the Southern Unitarian Association was held on June 14 at Bournemouth. The President, Mr. J. R. Sturges, welcomed an attendance of about 70. He called attention to the encouraging features of the Reports, especially to the fact that the re-building of the destroyed churches at Portsmouth and Southampton was nearly complete, and dedication of the restored churches was expected to take place in September and October respectively. The Officers were re-elected, with the exception of Dr. J. C. Flower, in whose place Rev. J. W. Dumble was elected Secretary. Miss Doris Randall was elected Editor of the S.U.A. Chronicle.

The Rev. Margaret Barr conducted the devotional meeting which followed, and made a deep and lasting impression on the audience both in her conduct of the devotions and in her account of the development of her work at Kharang Rural Centre, and no less in her exposition of faith in the Universalism of Unitarianism as a great spiritual and educational endeavour, not for proselytism, but for work and witness for co-operative brotherhood among the people of all religions. Contributions on behalf of the India Fund, and Miss Barr's work, were invited at tea, and the sum of £4 16s. 3d. was handed to her.

Manchester District Association
Unitarian and Free Christian Schools

The Association held their Annual Service recently at Pendleton Free Christian Church. There were 10 Sunday Schools represented, Altrincham, Hale, Platt, Monton, Cross Street, Swinton, Renshaw Street, Willert Street, Wythenshawe, Pendleton, representing 438 pupils and teachers.

Six May Queens, Altrincham, Pendleton, Renshaw Street, Swinton, Willert Street, Wythenshawe and attendants, totalling 42 in all, graced the Chancel, and Altrincham's Queen read the Lesson.

The Service was conducted by the Rev. B. L. Hopkin (Minister, Renshaw Street and Willert Street).

In all it was considered a very pleasing and satisfying afternoon.

Stannington: The Sunday School Anniversary services were held on Sunday, May 27, when the chapel was filled to overflowing for both the afternoon and evening services. The preacher was Mr. Tom Wardle, our Lay Pastor, who spoke in the afternoon of our responsibility to our children in an age which is overridden by prohibitions, regulations, an almost slavish bondage to school homework, and the necessity for preparing to cope with a future which, from almost any point of view, social, economic or scientific, is an unknown quantity, more so perhaps than ever it has been before. In the afternoon service the May Queen was crowned by the retiring Queen.

Also in the afternoon the whole of the proceedings were tape recorded, and as a large number of people remained for tea in the schoolroom in order to attend the evening service, the opportunity was taken to play back, after tea, a number of excerpts from the recording, an experience both unique and enjoyable to the Conductor, Mr. D. Vickers, and the singers, as well as those members of the congregation who heard them. It is suggested that the recording be used privately in the homes of any member of the congregation who, through illness or other reasons, were unable to be present at the Anniversary Services.

North Ireland: Killinchy: For the fourth successive occasion rain caused the Garden Tea for the India Fund at Killinchy Manse to be held in the Bishop Hall on Thursday, June 8, but on this occasion the guest was the Rev. Margaret Barr. Though only three dozen people were present the contribution to the India Fund amounted to £15.

The S.S.A. Services were held on Sunday, June 10, and were conducted in the morning by Miss Barr and in the evening by the new Moderator, the Right Rev. C. M. Kelly, B.A. The Services were well attended by appreciative congregations.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

MATTERS ARISING

The Annual General Meeting of the Unitarian Young People's League: Great Hucklow, June 2 and 3, 1956

By Godfrey W. Petts

SAID the business man: "I go to my place of worship to hear the things I believe in once and again expressed, and to have my faith in them freshened and renewed."

Members of the U.Y.P.L. may not begin their pilgrimage to the hallowed precincts of Great Hucklow on the occasion of the Annual General Meeting with the same expectations as the business man quoted above, but it is to be wondered at if they do not return home after the meeting with a freshened and renewed enthusiasm for the things in which they believe and are working for as a body of young Unitarians.

Those who have attended the General Assembly meetings will appreciate what is meant by this, for although the annual U.Y.P.L. conference is on a much smaller scale, an "Assembly atmosphere" prevails. To one place at one time come young people from Unitarian churches in different regions of the country. The fellowship and discussion which ensues, both in and out of the committee room, is a source of inspiration and encouragement to all.

A Step Forward

This year's meeting leads one to feel that while the League has many difficulties to face, it is not unequal to the task. The problem of finance, for instance, has been a source of worry for many years, but now with the introduction of the Pledge Fund an important step towards keeping the League solvent has been made. This fund was started a year ago following a suggestion by the Rev. Dudley Richards that the League's income should be more dependent upon individual donations than upon the proceeds of spasmodic dances and similar "efforts". By the end of March this year £44 had been subscribed by individual League members and branches. A further appeal at the recent meeting raised the total of those willing to pledge a stated sum per annum to approximately eighty people. This is no mean achievement, and the example set by these young people might well be copied by others in our movement.

A New Office

In many societies the office of President is a decorative one: not so, however, in the League. Those who fill this position are called upon to give much time and energy, not only in taking the chair at National Committee meetings, but in visiting branches and regions to speak, offer advice and be of general service as the occasion demands.

To ensure that future Presidents are suitably trained, a motion was put to the meeting and carried that the new office of President-Elect be created. This means that next year's President will have served on the National Committee for the twelve months prior to his installation, and will thereby have been in close contact with the League's central administrative body and those who compose it. In this way it is hoped that he (and successive Presidents) will gain the knowledge and experience necessary for the proper fulfilment of the Presidential office.

The League and the Ministry

An important matter arising during the course of the talks was contained in the remarks of the Rev. John Kielty, representing the General Assembly. After commenting upon the number of young people present and the quality of the discussion, Mr. Kielty expressed the wish to see ten "recruits" from the League to the Ministry each year. He spoke frankly of the sacrifices, monetary and otherwise, asked of a minister in the present-day, while yet assuring his listeners of the wide field of service offered to those who answered the call from the best of motives. Any young person, he concluded, wishing guidance on the matter could count on receiving it from either of the two college Principals, or from himself, or, in the first instance, from the Minister of the young person's particular church. Later, Miss A. Short, representing the Women's League, made the point that there was no reason why a number of young ladies should not be included in the ten candidates for the ministry; for after all, she said, our movement was the first to recognize women ministers.

Strength and Potential Strength

Mention was made in the National Secretary's report of the League's strength in terms of branches and individuals.

The new President, Miss Shirley E. Roberts, has compared these figures with others relating to the movement as a whole, and has asked that the following message be included in this report for the attention of all adult Unitarians:

> In the Annual Report of the Sunday School Association and the Religious Education and Youth Department we read that out of 75 schools who replied to the request for information about Sunday Schools and youth groups, only 25 have branches of the League, and 29 have no youth club of any kind. There are 207 Sunday Schools listed in the current Year Book, but we have only at present 47 branches of the U.Y.P.L.
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> A large percentage of our churches, then, have no youth group, and we may wonder whose fault this is—the adults' or the young people's. Are young people drifting away from our schools and churches because there is no provision for them? Is there a lack of older people to lead the younger ones? Are the young people unwilling to co-operate with their elders? Whatever the cause, the situation is not to our credit. The young people in our churches to-day will, with the help and encouragement of their elders, become the leaders of our churches to-morrow.
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> The League is a training ground for these future leaders; it keeps the young people of the churches together; it gives them an opportunity to make new contacts with others of their own faith, and to explore the meaning of their religion.
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> If you have a group of young people in your church but do not know enough about the U.Y.P.L. to attempt the formation of a branch, I and the other National Officers will be very willing to come and give you a helping hand. Communications in the first place should be addressed to the National Secretary, whose name and address is in the Year Book.

The Cathedral Window

No annual meeting of the League would be complete without the Sunday morning service in the simple but dignified Hucklow chapel. As is the custom, the address was given by the retiring President, this year Miss Barbara Johnson. To end she told a story illustrative of the League as it could be—the story of the unknown craftsman who begged permission to share in the work of building a great cathedral. He was allowed, somewhat reluctantly, to fill one of the windows with glass. For months he laboured behind a screen until the day came when there was revealed to the world an indescribably beautiful vision in stained glass. When asked about the source of his material the craftsman replied: "I picked it up here and there around the cathedral: this window is composed of fragments thrown away as useless."

"The League," said the preacher, "could be as wonderful as that cathedral window. We are all very ordinary people, some more talented than others, but all capable of playing our parts and working together in such close harmony that we could form a beautiful window which would reflect our faith and purpose and which would attract all who beheld it".

So, indeed, may it be.

KOONG-SEE AND CHANG

By "Tusk"

In a two-storied house, rare in old China, lived a retired Mandarin and his daughter Koong-see whom he wished to marry a Ta-jin (a Duke). The girl had other ideas; she was in love with Chang, her father's secretary. Somehow the Mandarin heard of the secret meetings of Chang and Koong-see. He was furious; Chang was dismissed and Koong-see made a prisoner and told that she would be married to the Ta-jin when the peach tree blossomed.

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Chang's book caused his whereabouts to be known to the Ta-jin. The island was attacked. Chang was killed. Koong-see set her house on fire and perished in the flames. The gods (so runs the tale) punished the Ta-jin by giving him a terrible disease; Koong-see and Chang were transformed into two immortal doves, emblems of the constancy which had made them beautiful in life and in death undivided.

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THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 24th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Bromley
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11, 3 and 6.30, Rev. John Storer
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mrs. F. [illegible]
Bath, Trim Street Chapel, Unitarian, 6.30, Supply
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bethnal Green (nr. [illegible]), Unitarian Church, 11, Miss M. Griffiths
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, [illegible] Road, 6.30, Rev. [illegible]
Birmingham, Church of Messiah, Broad Street, 11, Rev. P. C. [illegible], 6.30, Mr. A. [illegible]
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. [illegible]
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. C. H. Bartlett
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Dr. J. C. Flower
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
Bristol, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Rev. J. Tyssil Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Holdsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Supply
Cheltenham, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. [illegible] Turner
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. J. [illegible]
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. [illegible]
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. [illegible]
Coventry, Holyhead Road, 11, Sunday School, 6.30, Supply

[illegible], Free Christian Church, [illegible] Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Dr. R. W. Wilde   Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
Ditchling, Old Meeting House, 10.45
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Fingelow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Supply
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. J. L. Brown
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Gloucester, Barton Street, 2.45, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45, Rev. A. W. Vallance
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Mr. W. Austin Davies
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dinsdale Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. T. Brett Davies, 6.30, Mr. R. Terry
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsey, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Mr. G. Craig
Liverpool, Domestic Mission Mill Street, 6.30, Supply
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. E. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Dr. S. J. Kennett
Liverpool, Hope Street, 6.30, Rev. J. K. Murray
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. W. Poole
London, Brixton, Effra Road, 11, Rev. R. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Rev. D. Richards
London, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Mr. N. Williamson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. H. Barker
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. J. P. Chalk
London, Islington Unitarian Church, Upper Street Prowse Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. D. Millard
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Rev. D. Richards
London, Mansford Street Church, Bethnal Green, 6.30, Mr. S. R. Martin
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Green
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, No Services
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Mildred Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Student
Manchester, Cross Street Chapel, 10.45, Rev. A. B. Downing, 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Magnus Ratter
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wardrop
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. William Bell
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. D. L. Howells
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Willesden Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Edmund Saunders
Margate, Unitarian Hall, 31 Northdown Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Dobson
Middleton, Old Road Chapel, 6, Mr. D. C. Dean
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Tonge
Morley, Christian Church, Stanhope Road, 10.45 and 6, Supply
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kingston
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, No Services
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, 2.30 and 6, Rev. F. Kenworthy
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkley
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Symonds
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Rivington, [illegible], The Meeting House, 6.30, Rev. Dr. J. C. Pearson
Rochdale, Blackwater Street, 10.30, Rev. W. Bates, 6, Rev. T. W. Haworth

Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Traps
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins,
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Mr. T. H. Morris
Sheffield, Upper Chapel, 11 and 6.30, Dr. F. T. Wood
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Supply
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Robinson,
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Mr. J. Hallam
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street 6.30, Mr. A. Kerry
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Supply
Taunton, Mary St. Chapel, 11, Rev. W. H. Corbell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenna
Todmorden, Unitarian Church, 10.45 and 6, Mr. Alec L. Fowler
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
Wallasey, Memorial Church Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 2.30, Rev. W. T. Wilkins
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
Wellington, Services suspended. Enquiries—Mrs. Wirth, Tel. 41 - 272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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Shrewsbury: The congregation has suffered a sad loss by the death of Mrs. Mansell, one of the oldest members and wife of Mr. Richard Mansell, in her 89th year. She was active in the church all her life, to the very end taking part as a member of the committee, and on the day of her death was intending to be present at the congregational outing. Her influence will be greatly missed. A large congregation of her family and friends attended the funeral service in the church, conducted by the minister, the Rev. Francis Terry, and assisted by the former minister, the Rev. A. H. Lewis, preceding interment at the cemetery.

Mr. E. A. Roberts

Plymouth Congregation and other South-west Churches will miss the earnest activity of Mr. E. A. Roberts who died on June 5 after more than three months illness. He was the son of a Methodist minister but was a religious pilgrim for most of his life. Even after he joined up with the Plymouth Unitarians about 20 years ago he still continued his search for the ideal church and was not backward in telling Unitarians where they fell short. His trenchant criticism could be stimulating, and his long experience as a professional journalist was also helpful. Ably assisted by Mrs. Roberts as Secretary and Mr. Hefford as Treasurer he energetically established four years ago (and has been largely responsible for maintaining) the Devon Unitarian Congregations Association which has done good work in arranging quarterly meetings at the various Devon Churches, thus promoting friendly contacts between the congregations which hardly existed before. He was Chairman of the Plymouth Church Committee for several years, and a Trustee, and he represented Plymouth Unitarians on the local Joint Churches Re-construction Committee.

The funeral service at the Oreston Methodist Church was attended by representatives of no less than 14 voluntary organizations which he had actively supported. The service was conducted by the Methodist minister. The Unitarian minister (Rev. E. H. Kersley) delivered the address, and conducted the committal service at the crematorium.

E.H.K.

The new President, Miss Shirley E. Roberts, has compared these figures with others relating to the movement as a whole, and has asked that the following message be included in this report for the attention of all adult Unitarians:

> In the Annual Report of the Sunday School Association and the Religious Education and Youth Department we read that out of 75 schools who replied to the request for information about Sunday Schools and youth groups, only 25 have branches of the League, and 29 have no youth club of any kind. There are 207 Sunday Schools listed in the current Year Book, but we have only at present 47 branches of the U.Y.P.L.
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> A large percentage of our churches, then, have no youth group, and we may wonder whose fault this is—the adults' or the young people's. Are young people drifting away from our schools and churches because there is no provision for them? Is there a lack of older people to lead the younger ones? Are the young people unwilling to co-operate with their elders? Whatever the cause, the situation is not to our credit. The young people in our churches to-day will, with the help and encouragement of their elders, become the leaders of our churches to-morrow.
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> The League is a training ground for these future leaders; it keeps the young people of the churches together; it gives them an opportunity to make new contacts with others of their own faith, and to explore the meaning of their religion.
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> If you have a group of young people in your church but do not know enough about the U.Y.P.L. to attempt the formation of a branch, I and the other National Officers will be very willing to come and give you a helping hand. Communications in the first place should be addressed to the National Secretary, whose name and address is in the Year Book.

The Cathedral Window

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"The League," said the preacher, "could be as wonderful as that cathedral window. We are all very ordinary people, some more talented than others, but all capable of playing our parts and working together in such close harmony that we could form a beautiful window which would reflect our faith and purpose and which would attract all who beheld it."

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By "Tank"

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Koong-see's prison was almost surrounded by water; the only exit from it was through a room in which her father spent most of his time. One twilight she saw a half coconut shell with a little sail in it on the water outside her prison. With her parasol she got it ashore and in it found a bead which she had given to Chang and some poetry which she did not like—it told her that Chang was going to drown himself when the willow blossom drooped from the bough. However his postscript gave her a little hope, "Cast your thoughts upon the waters as I have done".

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To cut a long story short, the runaways took a lot of finding. They got married, and somehow Chang raised enough money to buy an island where they settled down; they enlarged the island by reclaiming land from the water and Chang became the writer of a book about agriculture which gained him a great reputation.

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SUNDAY, JUNE 24th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Bradley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Islwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11, 3 and 6.30, Rev. John [illegible]
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. [illegible]
[illegible], Unitarian Chapel, Manchester Road, 6.30, Mrs. F. [illegible]
BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Miss M. [illegible]
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30, Rev. [illegible]
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. P. C. [illegible], 6.30, Mr. A. [illegible]
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. [illegible]
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 5.30, Rev. J. [illegible] Davies
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. [illegible]
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. C. H. [illegible]
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Dr. J. C. Flower
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
BRISTOL, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Rev. J. Tyssul Davis
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. [illegible]
BURY, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. [illegible] Jones
[illegible], Unitarian Church, [illegible] Street, 2.15, Sunday School, 6.30, Rev. F. D. [illegible]
[illegible], The Church of the Great Companions, [illegible] Hill, 3, Supply
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. [illegible]
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. J. [illegible]
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. [illegible]
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. [illegible]
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. [illegible]
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Supply

Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Dr. R. W. Wills **Styal**, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
Ditchling, Old Meeting House, 10.45
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Fishlock
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stewart P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Supply
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. J. L. Brown
Glossop, Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short
Gloucester, Barton Street, 2.45, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45, Rev. A. W. Vallance
Halifax, Northgate End, 10.45, Rev. J. B. Tomkin, 6.30, Mr. W. Austin Davies
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Gerrard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tomkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Peel
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. T. Brett Davies, 6.30, Mr. R. Terry
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walters
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McElhinney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Mr. G. Craig
Liverpool, Domestic Mission Mill Street, 6.30, Supply
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Dr. S. J. Kennett
Liverpool, Hope Street, 6.30, Rev. J. K. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. W. Poole
London, Brixton, Effra Road, 11, Rev. R. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Rev. D. Richards
London, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Mr. N. Williamson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. H. Barker
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. J. P. Chalk
London, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. D. [illegible]
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Rev. D. Richards
London, Mansford Street Church, Bethnal Green, 6.30, Mr. S. R. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. G. J. Green
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, No Services
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Student
Manchester, Cross Street Chapel, 10.45, Rev. A. B. Downing, 6.30, Dr. R. W. Wills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Winstanley
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. William Bees
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, [illegible] Street Mission, 6.30, Rev. [illegible]
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Stewart H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. F. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. [illegible]
Margate, Unitarian Hall, 31 Northdown Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
[illegible], Old Road Chapel, 6, Mr. D. C. Dow
[illegible] (see Leicester)
[illegible], 3, and Newton Abbot, 6.30, Rev. C. G. Evans
[illegible], Christian Church, [illegible] Road, 10.45 and 6, Supply
[illegible], Old Chapel, 6, Supply
Newcastle-upon-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. E. Gibson Downs
Newcastle (Staffordshire), Meeting House Unitarian Church, 2.45 and 6, Rev. F. B. Short
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldham, Unitarian Church, [illegible] Street, 11 and 6.30, Rev. Herbert A. Gore
Oldham, Lord Street Chapel, No Services
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, 2.30 and 6, Rev. F. Kenworthy
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, [illegible] Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
[illegible], [illegible], The Meeting House, 6.30, Rev. Dr. J. C. Flower
Rochdale, Blackwater Street, 10.30, Rev. W. Bees, 6, Rev. T. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Mr. T. H. Morris
Sheffield, Upper Chapel, 11 and 6.30, Dr. F. T. Wood
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Supply
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Rossington,
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Mr. J. Hallam
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street 6.30, Mr. A. Kenny
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stephen, 6.30, Supply
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Supply
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenny
Todmorden, Unitarian Church, 10.45 and 6, Mr. Alec L. Fowler
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
Wallasey, Memorial Church Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, [illegible] Gardens, 11, Rev. Maurice Johnson (also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 2.30, Rev. W. T. Wilkins
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pennington, 19 Clifton Crescent, Mt. Lawley.
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 3321
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. R. H. Munro
Wellington, Services suspended. Enquiries—Mrs. Watts, Tel. 41-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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Shrewsbury: The congregation has suffered a sad loss by the death of Mrs. Mansell, one of the oldest members and wife of Mr. Richard Mansell, in her 89th year. She was active in the church all her life, to the very end taking part as a member of the committee, and on the day of her death was intending to be present at the congregational outing. Her influence will be greatly missed. A large congregation of her family and friends attended the funeral service in the church, conducted by the minister, the Rev. Francis Terry, and assisted by the former minister, the Rev. A. H. Lewis, preceding interment at the cemetery.

Mr. E. A. Roberts

Plymouth Congregation and other South-west Churches will miss the earnest activity of Mr. E. A. Roberts who died on June 5 after more than three months illness. He was the son of a Methodist minister but was a religious pilgrim for most of his life. Even after he joined up with the Plymouth Unitarians about 20 years ago he still continued his search for the ideal church and was not backward in telling Unitarians where they fell short. His trenchant criticism could be stimulating, and his long experience as a professional journalist was also helpful. Ably assisted by Mrs. Roberts as Secretary and Mr. Hatford as Treasurer he energetically established four years ago (and has been largely responsible for maintaining) the Devon Unitarian Congregations Association which has done good work in arranging quarterly meetings at the various Devon Churches, thus promoting friendly contacts between the congregations which hardly existed before. He was Chairman of the Plymouth Church Committee for several years, and a Trustee, and he represented Plymouth Unitarians on the local Joint Churches Re-construction Committee.

The funeral service at the Oreston Methodist Church was attended by representatives of no less than 14 voluntary organizations which he had actively supported. The service was conducted by the Methodist minister. The Unitarian minister (Rev. E. H. Kersley) delivered the address, and conducted the committal service at the crematorium.

E.H.K.

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UNITARIAN COLLEGE, MANCHESTER

Close of Session Proceedings

Tuesday, July 3, 1956

3 p.m.—Sermons by Mr. D. M. Klugel, B.A., and Mr. A. L. Finbow.

4 p.m.—Visitor's Address by the Rev. Mortimer Rowe, B.A., D.D. "Decently and in Order".
Principal's Report and Distribution of Prizes and Certificates.

5 p.m.—Tea.

7 p.m.—Valedictory Service at Brookfield Church, Hyde Road, Gorton. Preacher: the Rev. Leonard Mason, B.A., B.D. (Great Meeting, Leicester).

Death

Bowen—On June 16, Lily Wright Montgomery, beloved wife of the Rev. S. Evans Bowen, Alltyplaca Manse, Llanybyther, Cardiganshire.

Western Union Ministers' Conference

The Ministers and Lay Pastors of the Western Union held their annual conference at "Fairfield," Dawlish, from May 28-31. Papers were given on various aspects of Prayer, on Personal Immortality, and on Spiritual Healing.

Each subject aroused considerable discussion in which views and experiences were shared as only a small intimate group can spontaneously and freely share.

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TO THE JOINT MINISTRY
of the
FOREST GATE AND ILFORD CHURCHES
will be held on
Saturday afternoon, July 7, 1956
at 3 p.m.
in The Ilford Church, High Road, Ilford**

Ministers conducting the Service are the Rev. J. P. Chalk; Rev. Wilfred Waddington, B.A., B.D., and the Rev. Keith C. Trencher.

After the Service refreshments will be available in the Church Hall. A postcard will oblige if you are coming and wish to stay on for a cup of tea and a chat.

Please notify—Mr. A. Causebrooke, 323 Eton Road, Ilford.

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